

# A DIALOGUE between ADAM and JOHN, Two Citizens of Bristol, about Electing of Parliament-Men.



Adam. Good Morrow Neighbour, Why in such haste?

John. Not in such haste as not to return your good Morrow. But yet to tell you the Truth, I am so solicited for my Vote for next Election of Parliament-men for our City, that I am resolved now to dispose of it; that being engaged, I may be freed from further Solicitation: And because I have a mind to dispose of it well, (though I am told all the Candidates are honest Gentlemen) I was going to ask the Parson's Advice.

Adam. So would I Neighbour, in a Case of Conscience, a Point of Divinity, or Exposition of a Text of Scripture: But I will not be advis'd by him for to choose my Representative in Parliament. I'll allow the Parson of our Parish to be an ingenious Man, a Man of Learning, a good Preacher, and of a good Life (and that's more than every Parish in our County can say); but he's a *Highflyer*.

John. A *Highflyer*, pray, What is that?

Adam. Neighbour, I am no University Scholar, and therefore I'll not pretend to make a formal Definition as our Parson does sometimes. But I'll tell you what, upon a good many Years Observation, I find to be the Character and Practice of a *Highflyer*; and I doubt not but you may have observ'd the same.

In the Reign of King Charles II. and the late King James, (who follow'd Popish and French Councils) the *Highflyers* preach'd up Passive Obedience to the Will of the King; they were for setting up the King's Prerogative above Law, that he might allow them to Domineer over their Parishioners. They were warm in the persecuting the Protestant Dissenters, who differ from the Church of England only in some few indifferent Ceremonies, but would let alone the Papists, who differ from them in Essential Points of Faith. When the late King William came to the Crown, and was the Instrument, in the Hand of God, to save us from Popery and French Slavery, they would never be reconcil'd to him, because he was for Toleration of the Protestant Dissenters; and for the same reason they continue their Clamours against the present Queen, and endeavour to affright People with an Opinion, that the Church is in Danger, because she will not help them to break the Toleration Act. The *Highflyers* are for setting up the Clergy as an Independent State from that of Lords and Commons: The *Highflyers* are for Establishing to the Clergy a Power above that of the Civil Magistrate; and have down right quarrel'd with our Archbishop, and other our Bishops, (Men of Temper, Piety, Learning, and Moderation)

spites between the *Highflying* Parsons and the Bishops in Convocation, are what perhaps you and I do not well understand, and therefore I'll say no more of that: But you and I may plainly see and observe, That in all Elections of Parliament-men during the late King *William's* Reign, and now in Her Majesty's Reign, the *Highflying Parsons* always made an Interest, and voted for the same Persons as the Papists, Nonjurors and Jacobites, have voted for: And therefore I'll never take the Advice of a *Highflying Parson* in the case of Elections for Parliament.

*John.* Why do you speak of Jacobites? I was told there were no Jacobites left since the late King *James* died.

*Adam.* Our Parson, indeed, told us so t'other Day at the . . . . But what think you of those, who within 18 Months past fell foul upon the Government, for advancing to the Emperor an inconsiderable Sum (and that, but a little while before it would become due by Treaty) to Remount his Cavalry, and Recruit his Troops, which were to serve in *Italy*: As also to the Duke of *Savoy*, to put his Affairs in good Order at *Turin*, then threaten'd to be besieged by the *French*. And yet it was then very well known that it was to the Advance of these two Sums, together with the Money lent upon the *Silesia* Fund, that we owed the Defence of *Turin*, the Victory obtained by Prince *Eugene* over the *French* there, the Raising of that Siege, and recovering all that Part of *Italy* from the *French*.

But what think you of the Preparation made of Horse in some Parts of *England*, and of Arms in *Scotland*, against the late intended *French* Invasion? And do you think the *French* would have made that Attempt with a handful of Men, if they had not been assured of Friends in *Great Britain*? Tell me also, if you did not observe some chearful Countenances among the Nonjurors and their Friends, as long as the late Invasion was expected to take place? And have you seen no Melancholy Looks among them, since the Pretender and his *French* Fleet were by Sir *George Bing's* driven off from the Coast of *Scotland*? And then tell me, If you believe there are no Jacobites left in *Great Britain*? I might add the many Nonjurors Houses (for I omit mentioning the Papists) where the Prayers of our Church are daily used; but where instead of the Prayer for the Queen, and any Branch of the Protestant Succession, the pretended Prince of *Wales* is pray'd for by the Title of King *James III.* And during the late expected Invasion, there were many repeated Prayers made in Publick (by Persons who are not Nonjurors) for Success to a young Gentleman going a dangerous Voyage. Many more significant Instances I could give you, too long for this Paper. But I think I have said enough to satisfy you, That there are Jacobites still in *Great Britain*. All the Highflying High-Church Notions border upon Popery. And such of the *Highflyers* as pretend not to be Jacobites, are the most dangerous: For whatever they may pretend, all their Measures tend that way, and they many times lead many well-meaning People into the like Measures, which in their Consequences are to the Advantage of the Interest of *France*, and of the Popish Pretender. And believe me, those Persons who would persuade you that there are no Jacobites but the Papists, are blinding your Eyes; and endeavour to amuse you, with telling you the Church is in Danger,--- only that they may with the more ease compass what they call a Restoration;--- which in Truth is nothing less than a Popish Pretended King with a *French* Power, from which, *Good Lord deliver us.* Such Men whilst they tell you, That (Papists excepted) there are no Jacobites left; Act the same Part as *Zebul* did, when he told *Gaal* . . . in the Books of *Judges*.--- *Goat the Shadow of Mountains* as if they were Men.--- But *Zebul* knew in



Truth that it was *Abimelech* and his Men, with whom *Zebul* presently joined, to destroy *Gaal* and the City of *Shechem*.

But I have run too far from my Point: My Notion, Neighbour, is, That the Papists, Nonjurors and Jacobites, esteem that to be Good, which I call Evil and Destruction to the Protestant Religion, and Happiness of *England*.---- They hope, and endeavour to have the Popish Pretender [redacted] upon the Throne of *Great Britain*: All their Actions tend to this, however some of them deceive us by acting more cunningly and cautiously than others of them; but I am sure none of them can desire to choose into Parliament, such Gentlemen as are fittest to support the Government of Queen *ANNE*, and the Protestant Succession; And therefore, provided the Character of the Gentlemen who stand Candidates for being chosen into Parliament, be otherwise Equal, so it be indifferent to me which of them be chosen,---- This shall be my Rule, I'll always be against the Man whose Interest is espoused by the Papists, Nonjurors or Jacobites.

*John*. But may not you and I, who are of the Church of *England*, as well say, We will be against the Man whom the Protestant Dissenters are for, for they are not Friends to our Church.

*Adam*. No Neighbour, the Case is very different: For though the Protestant Dissenters think their Way of Worship better than ours; yet as I said before, they agree with us in the same Articles of Faith, and differ from us only in Ceremonies; and they are not so far Enemies to our Church, as to wish it destroy'd;---- nor is it their Interest it should be so; for the Presbyterians, Independents, Anabaptists and Quakers, do all know they live happier under the Church of *England* with the Toleration, than they should under either of those Parties if uppermost. And as they can never agree amongst themselves which of those Parties should be the Established Church, as Experience hath shewed us.----- It is the Interest of every one of those Parties to desire and endeavour the Support of the Church of *England*, as the Church by Law establish'd. And Interest will not Lie. Besides they are united with us in the same common Interest against a *French* Government, against Popery, against a Popish Pretended Prince, and for the Good and Peace of *Great Britain* in the Protestant Succession. Whereas it is the Interest of Papists to destroy our Church and the Protestant Religion; it is the Interest, as well as the Endeavour of Papist, Nonjurors and Jacobites---- That the *French* King should get the Better of us, and Establish the Popish Pretender as King of these Realms. And you see the Pope did not only make Publick Prayers for Success in the late intended Invasion, but also furnish'd a vast Sum of Money out of his own Coffers, to help the *French* King and the Pretended Prince, to carry on that Design.

*John*. I like your Reasoning very well; and as you have more Years and more Experience than I have, I shall be glad to have your Advice upon this Subject.

*Adam*. Well, Neighbour, I'll be very free in telling you plainly my Thoughts, which in general, are always to pitch upon the best of those who offer themselves to be chosen. But more Particularly,--- I would look after a Man of good Morals: And if among those who offer themselves to be chosen, there be one of whose Steadiness in Parliament to the Interest of *England*, you have had any Trial, I would chuse that Man. I would chuse Men of visible Estates, and then if their Abilities prove such, that the Government should think fit to put them into Pro-

stable Employments, you are secure they will not be so easily Byast to forsake the true Interest of *England*, if ever a Court Administration takes wrong Measures; as such Persons may be, who have little or nothing to Live upon but the Favour of the Court. The Stake which a Man has in *England* by his Estate, is to them who chase him, a Security for his good Behaviour in Parliament. I would chuse Men of Revolution Principles, such as stood upon all Occasions that they were hearty for the Support of the Revolution under the late King *William*, hearty for Supporting the Government of Queen *ANNE*, and of the Protestant Succession. These Things I look upon as Principal Foundations; and if ever you have Gentlemen offering themselves to your Choice, whose Characters and Conditions are such as answer your Wishes in all these aforementioned Respects.--- I would in the next place chuse Men of Experience in Parliamentary Affairs, rather than such who know nothing of the Matter. I would chuse Men of known Ability in Parliament: For really, Neighbour, we receive a Benefit in our own private Trade and Way of Living, by having such Representatives, as well as the Publick. And I have been assured by very knowing Men, That the Two Members which are chosen for our City, have oftentimes by their able Speaking in Parliament, obtain'd Things which were good for the Trade of our City, and prevented Mischiefs which we should have felt, if our Representatives had not been able to speak for us in the House of Commons. And much more may we suffer in Publick National Affairs, if we don't chuse Men that have Ability to Debate and Reason in that Assembly. And, believe me Neighbour, there is a great deal of Difference between an Ability to talk to our Comrades, as you and I do now, or for Gentlemen to talk to us their Inferiors, or Discourse in a Coffee-house.--- I say there is a great deal of Difference between that sort of Ability, and between a Capacity to Discourse and Argue in such an Assembly as the House of Commons. In the next Place, I would chuse Men of our own Country, for they are most likely to know what our Interest is, and to take care of it. These are General Rules, from which there may be some Exceptions; for you sometimes see Men of very small Estates have as much Integrity, and less Ambition, than some Men of greater Fortunes. And the experienced Virtue of some Gentlemen has deservedly engaged some Cities, Burroughs and Corporations, to chuse them into Parliament, though they lived at *London*, or other Parts of *England* very Remote, and have no Estates in the Counties where they are chosen.

But there is one Error we are apt to run into: Namely, to Vote for this or t'other Man, because he Buys at our Shop, Employs us at Work, or Treats us with good Drink: And in the mean time we suffer infinitely more by the Mischief done to the Publick, through our Representatives want of Integrity or Ability, than what those aforementioned private Advantages can make us amends for. Therefore whenever you go to Elections of Parliament-men, lay aside all private Considerations, and chuse such Men as are fittest, and best able to Represent you: For 'tis the Welfare of the whole Nation depends upon the good Choice of a Parliament, and your Liberties, Properties and Well-being, are all included therein.